

THE BAPTIST RECORD.

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Be careful in speaking of your lowly circumstances and unpromising beginning, that you may not impress people that you are thinking of the eminence which you have attained rather than the rock out of which you were hewn.

Brown University has raised the \$150,000 necessary to secure an equal amount from Andrew Carnegie with which to build a library as a memorial to Hon. John Hay. President Faunce says that \$200,000 more are needed to give an adequate building—Exchange.

Dr. J. B. Gambrell and the editor are in Vicksburg, attending the Mississippi Baptist State Convention. Both planted a good deal of seed corn in that good State, and felt constrained to go over and see how the crop looks.—Baptist Standard.

And they were pleased with the ever-fruitful and growing crop.

As Mr. Carnegie limited his fund for pensioning professors of colleges to those schools not under sectarian control, it is said several institutions are seeking emancipation from such control. It is also claimed that this fund thus limited will hinder the planting of sectarian colleges alongside of those favored by Mr. Carnegie.

The people have good reason to be grateful to President Roosevelt. Because of his wisdom and persistence, they will hereafter know that "the material, the process, and the products in the meat-packing business have been carefully inspected," and that what they buy "in cans as well as in bulk, is not only wholesome, but that it is what it purports to be."

"In the light of what I have seen on my recent tour around the world, I believe more strongly than ever (and this is saying a great deal) in the irresistible power and complete efficacy of the gospel of the Son of God. It alone is able to meet the deepest needs of men. It is working marvelous transformations in all quarters of the world."—John R. Mott.

Much of my praying has been carrying my burdens to the Lord and taking them away. We should carry them to the Lord and leave them with him. He is the great burden-bearer. The greatest burden any man can have is himself. He should leave this burden with the Lord. He knows all our wants and loves to supply them.—J. B. Gambrell.

When a man has once learned the great fourth commandment, the duty of leisure; when he has emancipated himself from the greatest of all slavery, the slavery of hurry—every day and every season and every year—then he has but one more thing to learn, and that is to consecrate this beauty of the rhythm of life to the worship of God.—R. G. Moulton.

Those preachers at college commencements who gather their sermons from philosophy,

sociology or current events should learn something from President Hadley of Yale, who is not an ordained minister. He should know what college people need and desire. On Commencement Sunday at Yale, he preached a sermon on salvation by faith in Christ, from the text, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house."

If there is no place of future punishment, why did Jesus warn his disciples that they should fear him who after he has killed the body has power to cast it into hell? "Year" he added solemnly, "I say to you, fear him." Of course some may be so presumptuous to aver that Jesus did not know; but who are they that they should assume to know more than Jesus Christ?—Examiner.

The resurrection of Jesus is pledge and specimen of our resurrection. If some angel from a distant star should come to this world in the winter, and we should show him the seeds and roots and bulbs which were to bloom the next spring, it would be hard for him with no experience, to believe that such beautiful flowers could come from such unsightly objects. Then we could take him to a green-house and show him specimens, facts, which prove what would come from seeds and bulbs. So the resurrection of Jesus was a specimen of resurrection, an incontrovertible proof of what is possible to us all.—Selected.

Justice D. J. Brewer jestingly described Secretary of War Taft to Yale men last week, as the politest man he knew, because he had recently risen in a street-car and given his seat to three women. President Hadley in like mood told a story of Prof. Lounsbury, who is about to retire from teaching at Yale University. He was teaching an inattentive class. He turned to them and said: "Gentlemen, bear with me a few minutes. I have yet a few pearls to cast."—Congregationalist.

"No man," R. J. Campbell says, "ever really starts afresh in his experience of truth." How then does any one ever arrive at truth, that which in his estimation is trustworthy? He must discover it himself. He comes into possession of a mass of tradition by inheritance, that which is handed down and received from ancestors. In order that tradition may become truth to him, he must verify it by some accepted standard. That standard in religion is the Bible. Any doctrine merely inherited is not truth. It must be verified by God's expressed will before it can really enter into a man's faith, or that which he believes. Is your faith only tradition, or is it also truth? Blessed is the believer who stands only on the Bible.

Canan Henson of the Church of England, who teaches that as apostolic succession is not a New Testament doctrine but only a development of apostolic principle; and therefore in order to promote Christian union Episcopalians should receive as valid the ordination of preachers of other denom-

inations, said in June last in an address at the laying of a corner stone of a mission chapel that "the twentieth century is destined to be the century of the reconciliation of Christendom." Many "low churchmen" in this country hold and advocate the same views. But if apostolic succession is not an apostolic doctrine and only a church development, why not give it up altogether? There can be no general and lasting union among the disciples of Jesus which is not based on the acknowledged teachings of the New Testament. The Bible should be the only, as it is the sufficient, rule of faith and practice.

O, my dear friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping the wretched quarrels alive, because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing them sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve till you hear that he is dying of starvation or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give some day—if you could know, and see, and feel all of a sudden that "the time is short," how it would break the spell! how you would go instantly and do the thing which you might never have another chance to do!—Phillips Brooks.

There are those who think that the preachers are unduly severe on the theatres; that they fail to recognize some good in them; that dramatic representations have an educational effect worth encouraging, and that theatre-goers are not to be condemned so severely after all. Such persons forget that all the moralists of all the ages have condemned the theatre. But here comes W. D. Howells the famous novelist, who will not be charged with having Puritanical notions, and he says: "If in any pulpit vices were preached by mockeries of purity and appeals to lubricity such as we are used to in the theatre; if lying were inculcated and passion put above duty; if revenge were taught as something noble; if homicide were lightly invoked, and adultery treated as a comical affair, somehow the law would reach that pulpit, although the State professes to have no relation with the church. In like manner, if in any private school or college the humanities were imparted by a chair devoted to a study of those authors whose work befouls literature, the law would somehow intervene to prevent the mischief, although the effect might be logically blamed as a socialistic meddling with private enterprise. The theatre, is left unmolested in almost any excess; ideas are enacted if not expressed, there which are simply abominable. We all know it; we can prove it at any time; it is undeniable."

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A Contrast.

There are two things in this world that have always been, and always will be, in contrast—selfishness and love. They won't mix and can't be made to mingle. They are not only antithetic, but they are antagonistic—the one destroys the other. If love is in the ascendancy, selfishness is banished; if selfishness predominates, love is forbidden its exercise upon the nature. Selfishness is selfish; love is magnanimous, humane, fraternal. The one seeks its own; the other strives to assist wherever assistance is needed. Selfishness is not satisfied with its own. It wants more—it covets the world. Morbid appetite and insatiate desire, it never gets enough. The selfish man is never a happy man. He cannot be, for to him the world and all that's in it is but a means to an end, and that end is the gratification of his own selfish and carnal cravings. The one question he is constantly asking the world is, "what have you got for me?" To him there is nothing bigger than the pronoun I. In it centers all that is of value to the world, and to its well-being all the world was designed to minister. But this is not the character of love. It is far different. It seeks not its own. Itself is wrapped up in the sufferings and wants of others. It asks not what shall I get, but what can I do; and not what have you got for me, but what can I give to you. Love cannot be happy in the presence of misery nor laugh at any calamity however small. Its sympathy takes in the miserable, for comfort and goes in deeds of practical assistance to all who are in need.

Much, if not all the misery and unhappiness of faith is due to selfishness, for selfishness is sin, if sin is not selfishness. Excretion is a law of nature as well as secretion, and just as necessary. The man who is constantly seeking and gaining for himself and never giving anything to add to the happiness and ease of others impoverishes himself, and instead of gaining happiness for himself, he makes himself miserable. The only way to gain happiness is to give happiness. Only are we made happy by making others happy, or trying to. Selfishness does not only react upon ourselves—it acts upon others. You can't be a selfish man without making your neighbor unhappy. The sum total of this world's happiness is made up of the happiness of individuals, and the happiness of individuals depends upon the amount of love that flows from heart to heart, in generous friendship and loving brotherhood.

Love is kind, and kindness is what we all need. Go into the homes of the poor and you find it smiles responsive chords, into the homes of the rich and you find human hearts famishing for kind words and loving deeds. This is what makes Christianity the superior religion—it has a gift for every heart and one that every heart needs. Go into the home of the criminal and you will find love was not ministered. They have been reared beneath the world's cold, icy hand, embittered by the heartless deeds of the envious and selfish.

We as Christians ought to be messengers of love. As we have been led, so ought we to lead. Lead men to God by spreading joy instead of sorrow, light instead of darkness, human intercourse instead of human loneliness. God is the giver of every good gift and we wound his heart of love when we sin against love and fail to

give it to others. The more we know of Christ's spirit, and the more we think of God's fathomless grace, the more will we be convinced that the way to please the Father and to follow the Son is to cultivate the graces of kindness and tenderness—to give ourselves to the culture of the hearts and happiness of others. Not in the ecclesiastical arena, not in polemic or creed, not in self-assertion and despisings, do we please our Master most, but in the simple service of love, for to seek the good of men is to seek the glory of God.

"The primal duties shine aloft like stars,
The charities that soothe and heal and bless,
Are scattered at the feet of man like flowers."

R. L. SPROLES.

Altitudes of Faith.

By J. Marvin Nichols.

To faith's enlightened sights,
All the mountains flame with light;
Hell is nigh—but God is nigher,
Circling us with hosts of fire.

The eye would suffer pain were it not that it looks upon one vast panorama. Vision is restful because of its ever-changing view. It is not one weary expanse. Heights and valleys, rolling prairies and wooded hills, barren wastes and fruitful fields, clouds big with refreshing showers and skies that look like brass—all this mighty sweep of vision is saved from weariness by things near and different. Far-off horizons suddenly draw near. Monotony is an evil and a source of life's unrest. That which breaks the even tenor is always a blessing.

I shall never forget how once I was worried by the ocean itself. Beneath me were its unfathomed depths. Above me a cloudless dome of blue, unbroken save when the stars broke out to keep their vigils. To my right, and to my left, stretched a weary waste whose distant rim seemed to touch the sky. A dead calm is almost unbearable. Nothing is never so grand as when its monotony is broken. In the grip of the tempest and storm it is boundless and sublime. It is a relief to watch the tides roll in fury one over the other. There's a charm in the wild witchery of the waves. The whispering winds tell their story. The pounding sea throbs on. We listen to its restless sighings. The ocean thrills us in its effort to break away from eternal confinement. Sometimes, in the distance, fringed heights lift their heads from depths below. It is rest—to mark the headlands that fret the tides as they come and go. Vision never grows tired of watching the white crested waves as they dance and gleam. We love to gaze on the thick-plumed squadrons of the sea. So it always is. At last, that which serves to break monotony is a blessing. It may be the tempest and the storm.

The life of faith has its long, level reaches. Because there are valleys, there are high and holy hills. Long distances are gone over in this early pilgrimage. These plains would be desolate were it not that here and there heights loom into view.

On one of the great Texas prairies the monotony is suddenly broken by old Pilot Knob. I remember that out in Arizona we would drive across a weary waste to ascend

a mountain range. On reaching the summit there spread out before us a vast tableland on whose distant border verged another frightful ascent. Thus on and on—here a great plateau, there a mountain height—on and on, over the valley and up the mountain side, till at last we breathed the ozone and drank the tonic of the lofty range.

Faith's broad experience has its common stretches. There are plains that border along earth's low grounds. Here the air is laden with the deadly miasma that rises from bogs not far away. Thank God, beyond us are the hills! High altitudes where the air is pure and fragrant. These are not the common places.

Right in the midst of life's toilsome journey as we come to heights among whose fastness we shut out the world's load roar. The years of wandering in the desert are forgotten when we reach some radiant Nebo's crest. Sinai's wilderness is lost to view when we sit down on some Pisgah height. Into such experiences God sometimes lifts us. We shall not always abide in the valley. From these enrapturing summits we survey, with unrestricted vision, our land of promise. The outlook cannot be had in the valleys that are so long and deep. The very hills restrict our vision and we cannot see beyond. Only from the hill-tops comes the ever-expanding horizon. The higher the summits the more distant the outlook. Some day, thank God, we shall come to heights so lofty that there will be no horizon—we shall find the undimmed vision. God invites us to sit down in faith's awful altitudes. Life's horizon fades away—the mountains flame with light. The very air is populous with the ransomed and the blood-washed. Faith's sight surveys undreamed-of realms. We find ourselves in company with our loved and lost in the years gone by. The holy hush is broken by redemption's song. The very discords of life are gathered up into one vast symphony. And far down the borders of the river of God lies the land of our richer inheritance.

Thank God for these heights! They do not lead back to valleys whence we came. They lead out upon high plateaus and bring us again to heights yet more lofty. In life's pilgrimage there are vast, and tire-some stretches. Some sweet day we shall be lost amid the hills of God. Oh, yes, it is a pilgrimage—but from faith to faith, from glory to glory. Some day the altitudes will be so high that the tumult of earth will not reach us. The jars and jargon of the earth will be swallowed up in the music of the spheres.

The Unshared Sorrow.

Every heart knoweth its own bitterness. There are the sad and the tried, who have no earthly one to whom they can unburden their trials. They live apart from others in their griefs. They lead a lonely existence. They weep in silence. The loved ones with whom they took sweet counsel, and to whom they were accustomed to tell what lay heavy upon their hearts, have been removed. They are left bereft and desolate. Some of them carry their troubles with them to the grave, and few, if any know how much they grieved and suffered.

The loneliness of unshared sorrow is indescribable. Only those who have experienced it can tell what it means. In some

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cases, it may be due to peculiar temperament, in others it is the result of circumstances. How ever caused it is the source of pain and anguish, from which one may well pray for exemption.

It is a wise provision of providence and of grace that ordinarily there are outlets of sorrow, or angels of kindly and timely sympathy and help at hand, when bereavement overtakes men. With the right kind of audience sorrow finds relief in unobscuring itself.

There is comfort in pouring into friendly ears one's sad story. Many mourning the departure of loved ones, obtain special solace in relating to confiding friends the virtues and deeds of their dead. In visiting the grief-stricken it is right and proper to open the flood gates of memory and afford them the heartease which comes from shared remembrance.

In this way sorrow is prevented from reaching the freezing point. Into it are poured soothing influences. Currents of healthful sympathy and loving companionship are set in motion.

Where there is no companionship of cheer and uplift in affliction, where no kindly and sympathetic presence is enjoyed, where no communing spirit at hand appears, sorrow's ministry is of a withering and desolate nature. Numbers are under it. Others become sour, melancholy, morose. But better than man's outlet for grief, is the divine companionship which Christianity reveals. It tells of a Christ who has already borne our griefs, and carried our sorrows. Into his ear we can pour our sad and bitter experiences. He bends a listening ear to our complaints. He has comforts that earth can neither give nor take away. Faith brings him near and draws from him grace and strength. He penetrates the depths of human distress. He lightens the heaviest burden. He lifts the darkest clouds and lets in the sunshine. His is a sympathy ever available, a companionship most sweet, soothing, invigorating, sanctifying and glorious.

R. R. JONES.

Weiss, Miss.

The Encampment Railroad Rate Again.

In my last communication, I intimated that we might yet secure a better rate for the Encampment. In this, we have failed. The rate is a fare and a third plus 25 cents. If you can buy a through ticket from your home to Blue Mountain, do so and be sure to get a certificate from your station agent showing that you have paid the full fare. If you cannot get a through ticket to Blue Mountain, buy a ticket as far as you can and then buy over the next road to Blue Mountain, but be sure that at every point, you take a certificate showing what you paid. This will be necessary in order to give you the return rate. If you have opportunity talk to your railroad ticket agent a week or such matter before time for starting and see if he will not arrange for a through ticket, provided he does not handle the through ticket regularly. If your railroad agent has no certificate blanks, drop me a line and I will send you one, which you can have the agent to sign up properly when you buy your ticket.

At the close of the Encampment, there will be a nice party trip arranged to visit Mammoth Cave, Ky. The cost of the trip will be about \$30. Those who wish to go on that trip can, by paying 50c extra, get

the Encampment rate extended to August 25th.

Very truly,
B. G. LOWREY.

Bryan, Texas.

By J. F. Hailey.

Having been silent so long, I must skip a long jump.

When I came to Bryan in April, I had no idea of settling here, but when the people laid hands on me and said I was an answer to their prayers, I yielded after some days of demurrage, though I had expected to settle in Texas May first.

Bryan is south by southwest one hundred and sixty-five miles from Dallas, and is fifteen miles east of Brazos river. This is considered equal to any part of Texas. Crops have about the same variety as South Mississippi. The soil being sandy, gardens dry up early. Strawberries do not stand the sun which would be intolerable but for the breeze.

A great many foreigners are coming into the country. This bodes no good for the future.

The Texas Woman's College located here is getting on foot and promises to do well in future. Geo. B. Butler, the founder of it, has shown great executive ability and has a hold on the people curious to see. Over his protest he was made president, and has been the moving spirit. Bryan Baptists have grown all out of themselves under his leadership, and the country for miles has caught the spirit.

Mrs. Hailey and I take the general oversight of the college in September, and hope to see it thrive. At present I am temporary pastor of the church, and seem to be doing well. Brother Butler is in the field at present working for the college. We think we see great prospects ahead. The State A. & M. College is five miles out. Allen Academy, one of the finest male schools in the South, is located in the town. This gives a great advantage. By the way, the Allens were pupils of J. G. Dupree and President Harrison of the A. & M. College, is a graduate of Starkville, Mississippi is to the front.

The Record comes each week to remind us of home.

From Ping-tu, Shan-tung, China.

I have believed for a number of years that foreign missions was fast coming to be the leading work of the Baptist church in America. The time is close now when every nation and every province will hear the Glad Tidings of Great Joy, and I hope—directly from our Baptist people. England and Sweden, England, especially, has a forward spirit along that line.

In the Student Volunteer Convention at Nashville this year when 90 young Southern Baptists stood up and said: "I am determined to go," and 40 more said: "I am thinking of going" as foreign missionaries, it proved that the Spirit of God is moving people—Baptist people—to do His great work in heathen lands. This means much, and greater self-offerings are sure to follow in the not distant future. This confirms my faith.

God's Word cannot fail. Among the first recorded words which Jesus spoke was, "I must be about my Father's business." The last command He gave us was, "Go ye therefore, and teach all nations, baptizing

them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: And lo, I am with you always, even unto the end of the world." Then the sainted writer said: Amen.

They who are born of God bless men, and God will bless the world through men. If religion is worth anything to America, it is worth everything. If it is a real thing it is the most excellent thing in all the world, and all people in the world should have it. Then why halt between two opinions? Listen again—Go! Teach! Be about your Father's business. But what about it if we fail in this matter? The indifferent church is in danger. The Lord said unto the angel of the church of the Laodiceans, "Write: 'I know thy works: that thou art neither cold nor hot: I would thou wert cold or hot.' So then, because thou art neither cold nor hot, I will spew thee out of my mouth." A lukewarm church is not a missionary church—it is not even a Christian church—except by name—or Christ would not reject it.

But hundreds and thousands of churches are not lukewarm—many have reached white heat on missions, both home and foreign. These 90 who are determined, together with those who have already gone, and those who believe are soon to follow, means a long stride toward the fulfillment of Christ's words. But yet there is room, much room. The great work of foreign missions is just beginning. If every Christian would make this a special prayer and a special work for one year, God would surely fulfill His promise—the Gospel to the world—in a very short time. How glorious! How glorious it would be if every nation in all the world—and all the people in every nation—knew the Gospel of Christ! I believe it is soon to be that all nations will raise one common voice in unison, praising our God that His last command has been fulfilled and the world has been saved. Then it will be—bliss will meet with heaven here, and Christ will reign in every heart, and the glory of the Lord will cover the earth, and the world will join in the everlasting song and crown Him Lord of all.

We have baptized 88 converts into the Ping-tu church the first half of this year.

J. M. OXNER.

Fishing For Souls.

By Theodore L. Cuyler, D. D.

Jesus Christ commissions his servants to be "fishers of men." As ministers and Christian people are commencing another year's labors a good motto for them is in Christ's command to Peter on the shore of Galilee—"Launch out into the deep!" Peter's reply to his Master was that they had been toiling all night and had caught no fish; "nevertheless, Lord," he says, "at Thy word I will let down the net." He was despondent but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's little smack toward the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a multitude of fishes are enclosed that two boats are required to bring the abundant haul to land!

Here is a lesson for pastor, Sunday School teachers, parents, and all who long

A New Richmond piano has just been received from Nashville. This was a most essential appendage, for we have the finest singers and music teachers on the assembly grounds. Among the former is Miss Inez Tomline, who has a sweet musical voice and handles the instrument with much grace and skill. Miss Nettie Carmack from Alabama, is also a skillful pianist. Also a splendid young lady of rare culture and

attainments, Miss Nell Stack of South Carolina.

Then as singers we have Miss Gladys T. Adline of Nashville, Tenn., a young woman of peerless beauty and hue to perfect herself in music on the violin. Miss Ruby Mansfield and Miss Cora Singleton of Georgia.

To lead these bright and intelligent young ladies we have Mr. Grace of Gulfport, Miss., who is an adept in voice culture, who will still further train and develop these lovely young women in his specialty.

The Miss Howes are under the leadership of Mrs. W. H. Carmack, aided by her sister-in-law, Miss Nettie. They are universally esteemed by their guests. Mrs. Carmack is from Winchester, Tenn. She was educated at Mary Sharp College. Her home is a model of grace and elegance. All persons coming up to this popular resort write her for terms. She has a cook who has had twenty-three years experience in a large hotel as head cook and most faithful, honest and competent services.

F. R. CARLOSS.

SUNDAY SCHOOL LESSON.

July 22.

How to Pray.

Luke 11:1-13.

Motto Text—"Lord, teach us to pray."—Luke 11:1.

One day Jesus prayed in the presence of his disciples. What did they ask him? (v. 1). Why? Seeing and hearing him probably they felt that they had never really prayed. Was Jesus a man of prayer? Mention several important occasions when he prayed. At his baptism (Luke 3:21); just before he chose the twelve Apostles—(Luke 6:12,13); at his transfiguration—(Luke 9:29); in Gethsemane—(Luke 22:41-44); on the cross—(Luke 23:46). Was prayer with Jesus only communion with God or did he as man need and receive help? (Heb. 5:7-9).

How did Jesus teach his disciples to pray? He prayed in their presence; he gave them a model of prayer; he gave them two illustrations, one of perseverance and the other of confidence in prayer.

41. The Model Prayer—Vs. 2-4. In what sense is this the Lord's prayer? Is the model which he gave his disciples to guide them in their devotions. Where is the true Lord's prayer given? In the seventeenth chapter of John. What is the order of the petitions here? Those in regard to God are first—(v. 2), and those concerning ourselves, second—(vs. 3,4). How should we think of God and speak to him? What does fatherhood mean? That he has given us his own nature, that he has authority over us, that He loves us. How is God the heavenly Father? He is heavenly in his character, high and lifted up, perfect in purity and blessedness, clothed with honor and majesty, glorious in holiness. What do we mean when we say "Our Father"? That in a sense God is the Father of all men, and that every man is our brother. What should be our first prayer concerning our heavenly Father? For what does his name stand? For the Father himself as made known to men—"All that the Father is, all that the Father does, all that the Father bids." When do

we hallow God's name? When all our thoughts and feelings are worthy of him, when our whole nature we reveal and adore him. What should be our next petition? "Thy kingdom come." What does this mean? That our Father's authority and will may be acknowledged in every heart in all the world. In this way his name would be hallowed. What is the other petition concerning God? (v. 2). What would universal perfect obedience on earth do? Bring in our Father's kingdom in its perfection. Will you acknowledge his authority? Will you seek to extend his kingdom throughout the world? When the Father's will is done perfectly then will his kingdom come.

There are four petitions concerning man's wants. Call upon as many scholars to explain and name them. (1). The first one permits and limits desires for sustenance. Repeat it? (v. 3). "What does it teach? Trust in God for daily needs. Bread stands for necessities to well-being, and not for dainties. Ask for bread for today, not for tomorrow. (2). The second one urges penitence for sin. Repeat it. (v. 4). What does it teach? That we are sinful as well as dependent. What plea for pardon is given? "We also forgive." Can an unmerciful heart receive pardon? We must have a forgiving spirit even to those who have wronged us. (Read Matt. 5:23, 24). (3). The third one is a prayer of conscious weakness, a petition to be shielded from temptation. Repeat it. Temptations from God are trials. Why does God so order our circumstances that we are brought into temptation? To test, strengthen, confirm and manifest character. His purpose is always good. What are Satan's temptations? Suggestions, inducements, to yield, to give way under trials and thus to sin. His purpose is always evil. Man is weak, is afraid that he might give way under trial, and prays that he may be spared the tests. (4). The fourth one expresses fear of the Evil One, from whom only God can deliver us. Repeat it. (v. 4).

2. Persistence in Prayer—vs. 5-8. Jesus uses two illustrations in giving the disciples reason for their faith. What is the first one? That of a selfish, indolent man who yields to importunity of his friend. What does it show? That a man by his persistence, "importunity," (or shamelessness, the exact meaning of the word, would get from his friend what he wanted, even though the friend was unwilling to give it. The center point in the story is the power of persistent importunity. If persistent entreaty wins when there is positive unwillingness to grant its requests, much more certainly will it do so with our Father, who knows all our wants and loves to supply them. Does this story misrepresent our heavenly Father, intimating that he can be teased into that which he is unwilling to do? No, indeed. The story is meant to draw the sharpest contrast with God's dealings. If persistent asking can melt a selfish, indifferent, lazy churl, what can it do when it appeals to a Father who loves to give? Jesus showed that the Father's attitude was exactly the opposite of that churlish neighbor.

3. Encouragement to Pray—Vs. 9-13. What assurance does our Lord give us in verses 9 and 10? The power of persistent prayer. What must men do in order to get what they desire? (1). Ask for it. (2) Seek it, which implies effort. It is the seeker who finds the treasure. (3). Knock,

which suggests repetition and earnestness. We must persevere in prayer. To what experience does Jesus appeal? To that of a father? (vs. 11,12). If a son asks bread, no man with a father's heart or even the parental instinct would give him that which would be useless—"a stone," and certainly not that which would be hurtful and possibly ruinous—"a serpent." We would call him who could do such a thing unnatural, inhuman, a monster. What three things has Jesus given us in this encouragement to pray? A command (9), a promise (10), an appeal (11,12). What is his mighty argument for confidence in prayer? Repeat verse 13. The argument is from the smaller to the greater; from the imperfect fatherhood of man to the perfect fatherhood of God. What does Jesus take for granted? Fatherly love. But do not parents often make mistakes in giving, and are they not sometimes unable to do what they desire? But our Father is infinitely perfect. What is the argument here? As to wisdom in giving. Parents know how to give good things unto their children. "How much more shall your Father which is in heaven give good things?" More what? Surely, or freely, or abundantly? Any one of these words would make good sense and be assuring. But Jesus evidently meant, how much more wisely. God is not only willing to give; he is also wise in giving. See it in the appeal of verses 11 and 12. What gift includes all other spiritual things? That of the Holy Spirit.

THE PERKINS HOME LETTERS.

Mrs. Perkins Says the Lord's Prayer Taught Her That There Weren't Many Common Things in This World.

(S. S. Times).

Maple Valley, Thursday Night.

Dear Jim:

I do hope you and Martha will learn sooner in life than I did just what we have a right to ask God for in prayer. I was a long time in learning. I got it into my head that we really didn't have any right to go to God in prayer about anything that wasn't downright spiritual. So I went on for years, taking all my spiritual needs to my heavenly Father, and trying to tend to all my other needs myself. Well now, Jim, my end of it got bigger and bigger. And I guess because the part I was trying to do got bigger all the time, my need for spiritual help got bigger too.

Well, one day I read over this prayer that Jesus taught, when I was reading my Bible (as I did then because I felt I ought to, and not because I wanted to), and my eyes just opened wide to see what kind of things Jesus taught us to ask for. Now I don't rightly know how many hundreds of times I'd said that prayer, running all the way back to my childhood, but I hadn't ever seen those things so clear before. It was like my never seeing any beauty in that old willow down by the creek, until one day that artist fellow came along and made a picture of it. Well, now, in this prayer I saw that Jesus asked for things that aren't downright spiritual things. That is, he says we are to ask for bread. Well, that comes near to being the chief thing in our daily needs, and I began to think I had a right to ask God for other

things besides what comes by the Spirit. And then, I thought, where do these spiritual things stop, and the other kind begin? Now I couldn't get any satisfying answer to that, and that made me come right down to the point where I realized that God was my Father, and he wouldn't leave me to need "any good thing," and if the bread I eat or the clothes I wear are all a part of God's care for me, I had a right to ask him for them when I needed them; and if I could ask him for them they weren't common things any more, but were part of God's plan for me. And when that was clear my prayers didn't get any longer, but they did get full of meaning, for there wasn't any room for empty words I had used so long from force of habit. That's how the Lord taught me to really pray.

Your loving

MA.

B. Y. P. U.

E. D. Solomon, Editor.

Are you making your preparations to go to Blue Mountain?

Just two more weeks and then comes the greatest Encampment and Bible Conference ever held in the South.

Texas B. Y. P. U. has just closed the greatest encampment in her history at Palacios. There were about five thousand in attendance. Wm. J. Williamson of the Third Church, St. Louis, was the chief speaker.

Our Mississippi Convention does not believe in B. Y. P. U. work. What does a little bob tail report at the tail end of the Convention amount to? Nothing whatever. Yet that is all our Convention has ever done for the young peoples' movement.

Think of it! Out of thirteen hundred churches less than forty have unions.

Some say to run a union is hard work. That is true. So is the bottom land harder to work than the hills, but the crops are always better in the bottom lands when properly worked.

A brother writes: "I find that a union cannot be maintained in the churches where they do not have full time preaching." He was never more mistaken in his life. One of the best unions in this state is at Osyka where they have half time preaching. When the pastor is there they meet Sunday 4 p. m. When he is away they meet at 8 p. m.

A pastor who has failed to run a union, ought not to say the union is a failure. He is the failure. Many fail because they do not know how. Here is where we need a B. Y. P. U. field secretary. Today is the day of specialists. The Sunday School men have proven themselves a necessity. Texas never made any marked progress in B. Y. P. U. work until they put a man in the field. The wisdom of this has been abundantly proven in several States. Why should Mississippi be one whit behind in any good work? Mark my words, in less than three years we are going to have over two hundred unions in this State and a field man. I know there are going to be some "agin it." Naturally so. But he won't be a successful B. Y. P. U. man. He will be a man who failed or never tried to run a union.

Some say a church can be a success without a union. Yes; but they can be more so with one. Any church that fails to train and develop the young people is making a very serious mistake. That has always been true and always will. There

are other ways than the union. Yes; there are other ways of teaching besides the Sunday School. But that is the best we know of.

The Methodists are a long ways ahead of us in young people work. They have in South Mississippi 70 Leagues and a field man. I expect they have about the same in North Mississippi.

Pastoral Work.

I hear a great many people speaking of Pastoral Work. They say, our pastor is a good preacher, but he don't do much pastoral work. What does this mean? Is it a fact that our pastors are short on a portion of their duty towards the churches. Some of our pastors don't live with their flocks and they generally come Friday evening and stop with Deacon A. for the night, the next morning he drives by two or three of the brethren's houses on his way to church. The children run like scared rats, and the old sister bustles around and brushes up the front room and sorter straightens up her hair and comes in with forty excuses why things are not in order. He only has time to pass a few words with each family, kiss the baby and goes on to the church; meets a few of the leading members, goes home with Deacon C., and after dinner makes four or five more pastoral calls with just about the same result.

Now brethren, what I want to know, is that pastoral work, or is there any permanent good accomplished by such visits? If a church calls a pastor for all of his time, how much time is due that church? Has he done his duty toward his charge when he visits all the members and preaches every Sunday in the year. I think not. I believe that right here lies one of the great troubles, (if not the greatest trouble,) in our churches today. We need some good old honest work along this line. Our pastors generally visit our best and most punctual members most, when the cold and lukewarm members are the ones that need his counsel most; they are the ones to labor with and try, if possible, to reclaim them. They are the ones that need stimulating to greater efforts toward their duty to the church. If a member stops coming to church the pastor should know why, and if possible, clear his mind of the trouble. In all our churches there are members who drop out and go for years that they don't attend church. Ask the pastor why he is not coming and he can't tell you. That member ought to be looked after and see what his trouble is. It may be he is bothered over some sin or creed that our land is so full of; or it may be he needs discipline; or some mistaken idea toward some brother or sister may be in his way. Let it be as it may, the pastor ought to know these things if possible.

The church has called him to that work and God's word says for him to do it; and when he falls short of his duty along this line the cause of Christ suffers. We are taught in the parable of the lost sheep that it is the duty of the shepherd when there is one of the flock missing, to leave the flock and seek to find the one that has strayed.

We have in Jer. 3:15, "And I will give you pastors according to mine heart which shall feed you with knowledge and understanding and in John 21:15, the Saviour plainly tells Peter to feed his flock. Now, brethren, if the sheep are gone astray, how can you feed them? There is a great need of more work being done along this line,

and I cannot but believe it is the duty of the pastors to see to this work together in all good faith. The Lord said, "When thou art converted, strengthen the brethren." DEACON.

Too Much Machinery.

By T. A. J. Beasley.

Jesus Christ organized his church as the organization through which his people should do their work and engage in their public worship. No organization should be connected with a church which does not derive its power directly from the church, and which does not do its work through the church. It would be far better if all our contributions could go first through our church treasuries. Some people contribute largely at Associations and Conventions who scarcely give a penny in their churches. All this tends to unify the importance of a church of Jesus Christ as an institution. It will be many a day before men will improve upon God's plan and wisdom. There is a great deal said about the spiritual death in our churches—the lack of power—of life. Men are asking the cause. The greatest drain upon the spiritual life, and even the financial life of our churches is caused by the society mania. This is pre-eminently the day of societies. They must all be "tacked on" to the church to give them prominence. The church is the bride of Christ, and these societies are robbing her of her wealth and life, and leaving her in disgrace and poverty. Societies are increasing. They have exhausted the alphabet. There are the Y. M. C. A., and the W. C. T. U., and the L. A. S., and the Y. M. A. S., and the S. O. C. B., and the S. B., and the B. Y. P. U., and the B. Y. P. U. A.—ad infinitum. We have societies for the old, societies for the middle-aged, the young, the children and even the C. R. for the babies. To attend all these societies, one needs every day in the week, and the greater part of each night. Walking down the street of a certain city we saw this sign: "Y. M. C. A., Rooms—Social Games." We have Christian picnics or church lotteries, Christian church balls, Christian church suppers, Christian church parlors, Christian church kitchens, etc., till one's head becomes dizzy amidst the whirl of societies. How one does long for the simplicity of church life as shown in New Testament times. Our young people are being trained up to think more of societies than they do of the church. Hence they think if they attend a society they are released from the obligation of attending church. There are therefore, hundreds of young people who hang around on the streets during church hours. There are many preachers who spend nearly all their time "rounding up these societies" instead of giving themselves to the study and the preaching of the gospel to which work they are called. We have so many societies attached to the church until she is simply loaded down. It does not take a wise man to see that this is all unscriptural, and that its tendency is away from God instead of towards God. We belong to one institution—The Church of Jesus Christ. She has our first love. "I love Thy Church, O God." The churches of Jesus Christ are the appointed agencies through which the gospel is to be given to the world. If the world ever knows, Christ it will know him in God's way and through His appointed means; and by the inventions of men. One may well ask, "Whither art thou drifting?" Ecru, Miss.

Brother Sol Dobson of Brandon, died on the 14th inst. He was a good and useful man.

As to attendance upon public worship at your church, do as you wish every other member should do.

Rev. W. J. Derrick, who is now assisting Dr. Lowrey in the building movement, has moved his family to Clinton.

About 100 native young Chinese Baptists, preachers, are studying under the missionaries of the Southern Baptist Convention.

Our Brother F. B. Carliss who went a month ago to Montague for his health, writes the editor that he is improving nicely.

Pastor W. A. Borum of Greenville, Miss., says that when the new \$25,000 house of worship which is being built, is finished there will be no debt.

Rev. W. J. Williams of Hazlehurst stood the surgical operation in Louisville finely, and is now on the way to full restoration of health and work.

On account of illness, Rev. Thomas Spurgeon cannot keep his engagement to supply for Dr. P. S. Henson, at Tremont Temple, Boston, this summer.

President B. G. Lowrey said at the Convention, that Blue Mountain College had already, after only two weeks vacation, 60 applicants more than the school had places for.

Rev. R. H. Purser of Brookhaven, is in demand for protracted meetings. He will assist pastor J. A. Lee at Terry and Pastor J. E. Whiggen at Magnolia the last two weeks of July.

Dr. W. H. Ryals of Paris, Tenn., has accepted the invitation of Corinth Church to its pastor. Enter freely, beloved, into our fellowship of good will and service.

The Associate Editor has been elected by the Executive Committee of the American Missionary Association, New York, a member of the Board of Trustees of Tougaloo University, Tougaloo, Miss.

Some time ago Brother Chas. L. Lewis' Chapel Hill church did the nice act of presenting him with a first-class tailor-made suit of clothes. Fortunate pastor! Happy people!

Rev. M. O. Patterson has lost his best friend—his mother. Her death occurred on the 9th inst. at her home near Columbia, Miss. She was about 66 years old, and leaves an aged husband.

The professor of Sunday School Pedagogy in our Seminary expects to organize all the Baptist Mission Schools in Louisville as Experiment Stations for their own good and as examples.

Learning out the University of Chicago, which has ministerial students of all denominations, our Seminary has as many students for the ministry as any two Seminaries in the United States.

Nine hours per week are given to the study of the English Bible in our Seminary under the instruction of men who are experts in Greek and Hebrew, and not under tutors as in other Seminaries.

The human will re-enforced by the divine can rise above all circumstances. The world will assume that you are clay and it is the potter until you show it that you are the potter and it is the clay.—Mullins.

The many Montague friends of the genial Dr. C. F. McKenzie of Nashville, Tenn., will be pleased to learn that he has accepted appointment from the American Baptist Missionary Union to the foreign field.

In an article written by Sister E. C. Bolls, and which appeared in our last issue, where the expression "I dropped a white stone upon the house," occurs, it should have been "I dropped a white stone upon the hours."

Pastor Stubblefield says that Oxford Baptist church has doubled its membership in 14 months. Last year 100 persons were received by baptism, many of whom came during the meeting in which Evangelist Cates assisted.

Let all remember that the B. Y. P. U. Encampment will convene at Blue Mountain on July the 31st inst., which will be Tuesday. If you expect to attend, write President B. G. Lowrey, stating just what you want.

Robert Russell, a bright and devout grandson of the late Rev. William McMurtry, was licensed on the 16th inst. by the Durant Baptist church to preach the gospel of Jesus Christ, and expects to enter Mississippi College this fall.

The Expositor and Journal hitherto published at Memphis, has been consolidated with The Tribune, of Dallas, Texas. Dr. J. B. Cranfield is editor of The Tribune and Rev. E. L. Wesson becomes one of the Field Editors. This journal will continue to be published, as before, from Dallas, Abilene and San Antonio.

Alfred Beit, of London, estimated to be worth \$1,000,000,000, the richest man in the world, died on the 16th inst. Rockefeller is estimated to be the richest man in the United States is worth \$400,000,000. Mr. Beit was 53 years old and a bachelor, as was also Cecil Rhodes. Both Mr. Beit and Mr. Rhodes were South African financiers.

Pastor I. P. Trotter said to the editor of the Argus at our recent Convention: "The Lord is continuing to bless us here. I have recorded 100 names of new members on my book for this year; one half of them came by baptism. Am sending off by this mail over \$400 contributions to State Missions. We gave \$850 to Foreign Missions. We now have toward 700 members."

On his way to Dallas from our Convention J. B. Gambrell wrote some interesting "Recollections of Mississippi with Reflections." He said many good things about us, but none better than this: "The fact that Mississippi has always been singularly devoid of narrow jealousies among its educators accounts largely for her noble stand

for education, and her standing in the educational world. She is leader."

Rev. W. P. Price, pastor of the Second Baptist Church, Jackson and the editor of the Baptist Record, upon invitation of the Colored Baptist State Convention now in session in this city, delivered addresses to this body. The former welcomed our colored brethren to the city, and the latter spoke on "The Baptists, who they are and what they are doing." This large body of colored people gave most earnest heed to the things spoken. Two of their number also spoke strong and sensible words.

Professor Greenwood, Superintendent of public schools in Kansas City, gave several very instructive lectures last week to teachers in the Normal School at Clinton. The professor is an elegant Christian gentleman of wide and accurate information, and is a pleasant speaker. He is said to be easily first among public instructors in the United States. He speaks with the tone of certainty and what he says is received as authoritative. Teachers have good reason to be grateful to Superintendent Whitfield for providing such lectures for them.

Superintendent Whitfield has stirred some of our teachers to serious consideration and to a higher appreciation of the responsibility and privilege of their calling. Not long since he said in one of our Normal Schools that Trustees of our schools should not elect or allow one to teach and train our children at their most impressible age unless he was a genuine Christian. He did not mean merely that a teacher should be a professor of religion and belong to the church, but that he should be a practical every-day disciple of "The Great Teacher," endeavoring to copy his life as a model, and to imitate his spirit as an example. He should not like for any other kind of person to teach and train his little ones. The involuntary influence of the teacher, how he lives and acts is often more than his voluntary influence, what he says, what he endeavors to cause another to know by teaching. God be praised for Christian teachers.

The B. Y. P. U. Song Books.

Remember there are only two weeks till the great Encampment at Blue Mountain. We have quite a number of the souvenir song books yet. Send at once and get a lot of them, learn the songs and meet us July 31st at the Encampment.

G. W. RILEY.

Jackson, Miss.

A Good Meeting at Braxton.

The Braxton Church has just closed a six days meeting. We had Evangelist J. H. Lane with us. I do not hesitate to say that Brother Lane is one of the strongest and soundest preachers of the Word we have.

His preaching is forceful, logical and eloquent; his interpretation of the Scriptures is orthodox, natural and helpful, while he "cries aloud and spares not." I can heartily recommend Brother Lane as a safe evangelist. There were 8 accessions to the church as a result of the meeting.

G. W. RILEY,

Jackson, Miss.

Pastor.

AHEAD OF EVERYTHING! GLORIOUS PRAISE!

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Read what the good Judges say!

Dr. P. S. Henson, Pastor of Tremont Temple, Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old."
Dr. B. H. Carroll, Sr. of Baylor University: "I have examined with approval and pleasure, 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."
Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service."
Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."
Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargatz of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."
Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."
The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."
Dr. B. D. Gray, Secretary of Home Missions: "It is in every way a splendid book of praise."
Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."
Dr. A. C. Davidson of Birmingham: "You can count on every church in the valley getting it when they get a new book."

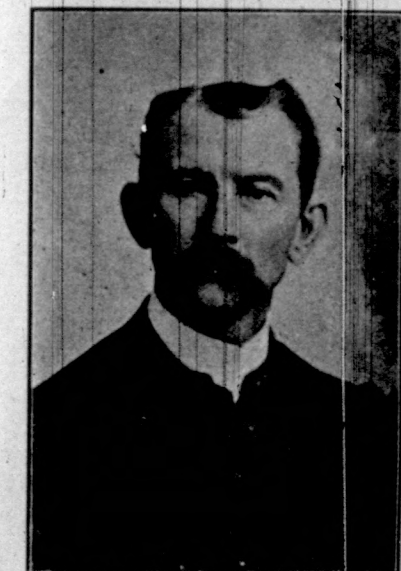
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John P. Henry

Is a grandson of James Cain, a pioneer preacher of South Mississippi. He was born July 2, 1854 about 18 miles West of Brookhaven, and when quite young he moved with his parents to Louisiana and lived on the large cotton plantations his father being an overseer. During the civil war they came back to Mississippi, and in 1872 John professed faith in Christ and was baptized by D. I. Purser September 2. Was licensed to preach December 1875, entered Mississippi College in September 1876. On July 27 was ordained at Union church, near Roxie, by Joseph Buckels, Chas. H. Otken and W. W. Bolls; During the session of 1888-9 studied in the Southern Baptist Theological Seminary. Has served as clerk of associations 18 years; and as secretary of the Baptist State Convention the last years.

A Notre Dame Lady

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacements, Falling of the Womb, Scanty or painful Periods, Tumors of Ovaries, Hot Flashes, Desire to Cry, Creeping feeling up the spine, Pain in the back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it only cost about 25 cents a week to guarantee a cure. Tell other sufferers of it. That is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, box 25, Notre Dame, Ind.

Relief in Six hours.
Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy sold by Jones Drug Co. Jackson, Miss.

It would probably astonish a mother, says the Sunday School Times, to ask her little Bill where he had been, and have him reply, "Consorting with the boys in the hay loft." It makes no difference whether you call it "consorting," or "associating," or "playing with"—there is an instinct in our souls which impels us to the society of those who think and feel as we do. "Birds of a feather flock together." You can tell a man by the company he keeps. Change his ideas and his emotions and he'll change his company. The papers recently were full of accounts of an anarchist woman who had been converted to Christ. The great change had no sooner come than she "shook" her old confederates with a sort of horror, and almost rushed to the companionship of the disciples of her new Master. If you want to know what kind of boys and girls yours really are, study the characters of the boys and girls they "consort with." "Coffee Mary" pretends to describe your character and destiny from the palms of your hands and from the "grounds in your cup." Bring me a group of one's companions, and I will read their fortune from them—and read it aright, too.—Journal and Messenger.

The Hardest Fight.

This grace of silence under trial is one of the most pleasing to God and most conducive to strength and beauty of Christian character. None of us loves to suffer and we all shudder at the sight of the probe or the amputating knife.

But when the infinite love is engaged in cutting out a lust or cutting off a diseased limb, our duty is to submit. Ah! the battlefield often requires less courage than the hospital! The onset of service with drums beating and bugles sounding, does not so test the mettle of our grace as to be thrown down wounded, or to be commanded to lie still and suffer.

To shout a battle cry at the mouth of the cannon is easier

than to put our hands on our mouth and be silent because "God did it." If he is silent as to explanations of trying providences let us be silent in our final submission. God knows what is best for us; that is enough.—Theodore L. Cuyler.

INDIGESTION FOR 23 YEARS

DOCTORS AND PATENT MEDICINES FAIL—PANOL SUCCEEDS.

Mr. W. G. Manuel, Biloxi, Miss., says: "I suffered for 23 years with a most severe case of indigestion. After I had been treated by three Physicians with no benefit, I began to use patent medicines. I used everything I could hear of without results until I got the wonderful PANOL. It gave me quick relief. My appetite is fine, and I scarcely have any symptoms of my old trouble, although I have used only two bottles up till now. It has done more for me than all that I tried for years put together."

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Pleasant to take as lemonade, 50 cents, six for \$2.50. Sold by druggists and dealers in medicines.

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Cures Chills and Malarial Fevers
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FOR 45 YEARS this standard remedy has been a boon to the people in malarial districts. Sold on a positive guarantee. Leaves no bad effects like quinine. Harmless for children. If your druggist can't supply it, send price to ARTHUR PETER & CO., General Agents, Louisville, Ky., and it will be sent by express prepaid.

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Hutchin's Eczema Salve.

Cures Eczema, Rash, Ringworm, Tetter and old sores, no matter how bad or how old. If you are afflicted with any skin trouble send at once for a box of Hutchin's Eczema Salve. WE GUARANTEE its efficiency absolutely. We refund your money promptly if not quickly and permanently cured. Send \$1.00 for sample box. You cannot afford not to try it.

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Hattiesburg 8:10 a.m. - 3:05 p.m.
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Gulfport, Miss.
Effective June 16, 1906.

Deaths.

Obituary.

The many friends of John P. Grant, who was formerly a resident of Cherry Creek, Miss., but for several years has lived near Rye, Monroe Co., Miss., will be surprised to hear that June 30th, he bid farewell to this earth of ours, but glad to be left all evidence that has gone to those mansions prepared for those who love Christ. He was a strict member of Lebanon Baptist Church, having united when quite young to the church near his old home.

He leaves a wife, five sons, four daughters and eleven grand children, besides a host of friends to mourn his loss.

Weep not dear ones for your loved one is waiting on the other shore to guard each of you.

M. L. R., Rye, Miss.

Obituary.

On the morning of July 2, 1906, the pure spirit of Bro. Dan Hickman left its tenement of clay and soared away to be with God and the angels forever. For fifty years Bro. Hickman was a member of the Mt. Moriah Baptist Church, half that time serving the church as deacon. A true husband and father, a noble christian and brave soldier is gone and oh! how we will miss him when the saints gather for worship.

J. A. SCARBOROUGH.

Mrs. Emily S. Walker.

Sister Walker was born Nov. 6th, 1838. She was married to A. S. Walker Dec 3, 1854. Died at the home of her daughter Mrs. Green's June 9th 1906. She was the mother of 9 children, all are living and join their father to mourn their loss in her death. In July 1874 she was baptized into the fellowship of Bogue Chitto Baptist Church, by B. A. Crawford. One week before she died she said she was ready to go, when the Lord should come, to take her home with him to live in heaven.

J. E. LOWE.

D. M. Walker.

Brother Walker was born March 5, 1846 died at the home of Dr. Felder's in Magnolia April 29, 1906. He joined Silver Creek Church 25 years ago. January 1905 he joined Balachitto Baptist Church and served as clerk until his death. Brother Walker was jovial in life he seemed to enjoy his christian life, he said to his wife he had no fears of death ready for the coming of the Lord. He died trusting in Jesus as the captain of his salvation. He leaves a dear wife to mourn his death. May the Lord comfort her.

J. E. LOWE.

MARRIED

Mason-Smith.

At the home of the bride's sister, Mrs. Dr. E. S. Ellzey, of Blue Mountain, Miss. June 14th, 1906, Miss Lottie Lee Smith formerly of Pittsboro's Miss. and Mr. Leslie Mason of South Miss., were married; Rev. J. E. Bachanan officiating. The bride was one of Pittsboro's highly cultured Teachers. The groom is a prominent young man of Green Co. Both have a host of friends who wish for them a happy and useful life. They will make their future home at Biloxi.

A. FRIEND.

Swit in The Baptist Flag.

W. H. Coffman, Avery, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter-in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay it if cures." Sent anywhere on these terms. Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

Nothing more pathetic has happened in many a day than the death of Mrs. Gilbert, the actress, in a Chicago hotel, alone with her maid, while touring the country to amuse the public. She was eighty-three years old, and had been a strolling player, using the phrase in its good sense, practically her whole life. At the end she was alone in the world, without husband or children to pay her the endearing attentions which the aged usually receive from their own kin. The fact that she was beloved by all and lacked for nothing does not rob the incident of its sadness.

The Cross of Christ.

The cross of Christ. This is the point to which everything worthy of the name of Christianity is drawn, and the great orbit round which it revolves. What is Christianity without the cross? What is religion without a crucified Saviour? What is faith or hope, or peace or joy if they are not streams from the smitten Rock? Are they not all illusion, the mirage of the desert, ropes of sand to the needy ones around? Take away the cross and you take the sun out of the firmament, leaving all religion cold, dark and dead. . . . What is it that draws the ascription of praise from the multitude which no man can number, gathered out of every kingdom and

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Valuable evidence. "It is astonishing to note the rapidly increasing demand for Hughes' Tonic to sell one bottle of it insures a much larger sale. We pronounce it by far the best medicine we handle for chills and fever." Sold by Druggists—50c and \$1.00 bottles.

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nation and clime and tongue, but the sight of the "Lamb as it had been slain" in the midst of the throne? In the church above and the church below, is the church militant and the church triumphant, the cross of Christ is the great attraction of all hearts, and without it there is nothing.—Frederick Whitfield.

When I hear a sermon of fifteen minutes negative, ten minutes positive and five minutes application I feel that the remedy is not mixed in the proportion to do me the most good. I prefer ten minutes positive, ten minutes more positive and ten minutes personal experience and application. My experience during the week furnishes me with all the negative that I need. The helpful preachers are the positive preachers.—Selected.

Laws that are not enforced add just so much to the support of good government as sores do to the strength of the human body. Lawbreaking has become alarmingly common. It is one of the greatest dangers that confronts free government, for when all laws are ignored there can be no such thing as free government. Many men obey the laws they like, but think they have a political liberty to disobey the laws that are obnoxious to them. The trust magnate looks with abhorrence on the pickpocket who violates the larceny statute, but considers it entirely right to break the laws against combinations and monopolies. The burglar detests the lawbreaking of the trusts, but considers the law against housebreaking unjust. The bootler looks on the law against bribery as an infringement on his personal liberty, but calls for the rigid enforcement of the law against the man who steals his property. The dram-shop keeper regards the law against murder as good, but the law against operating his dram-shop on Sunday is, in his opinion, puritanical and tyrannical. If each citizen were allowed to determine for himself which laws are good and which are bad, and to ignore the laws he considered bad, the result would be anarchy—we would have no laws at all. The only safe rule is that if the rule is on the statute books it must be observed. There has been too much of making laws to please the moral element, and then not enforcing them to please the immoral element.—Gov. Folk.

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Mt. Gilead Church was organized in 1846 by Brothers Obadiah Crowson and Dodson. Brother Dodson came through our country preaching and brought with him Bibles and Testaments to supply the people.

The nearest place to attend Baptist preaching was Yocoma, one mile west of Taylors. The next nearest was Grenada.

Brother B. J. Boydston and his sister Kiziah and his son T. P. Boydston were the first Baptists in this section of the country. These with Brother S. Hale and his wife and Sister Harriet Mee making six were the members that went into the organization first.

The first meeting held was by Elder Patterson and Shirk in which many were saved and added to the church.

The church's first pastor was Hapgood. The length of time he preached and the success that attended his ministry we have no means of finding out as the first records were lost during the war.

The following is a list of the pastors as near as we can get them viz:

Hopgood, Holly Middleton, Haywood, J. J. Sledge, Bullock Moore, W. W. Finley, J. J. Sawyer, T. Sam Melton, J. H. Collins, H. L. Johnson, H. W. Rockett, J. C. Brandon, D. A. Givans, W. L. Hudson, J. J. Gibson, J. O. Hill.

H. L. Johnson is our present pastor.

Owing to the death and the moving of our members it became necessary for the church to move or dissolve. After much prayer and counsel it was decided to move to this present place. A deed to this site being given us by Brother A. S. Quinn.

Then began the effort to build the Lord's house. Moving left some of our members too far away to go with us. The only thing left for us to do was to trust in God and try.

Brethren J. H. Fow and P. C. Hunter were appointed building committee and all the help needed was soon at hand. We wish to say that our pastor and members, the people in this community not of our faith and friends with no church relations have helped us. Also the Oxford Association and brethren and friends at Water Valley with many others for which our church is most profoundly grateful and last but not least we mention Brother P. J. Barnard of Coffeeville, who did the painting. He gave us nearly half his work in doing the job.

Our building committee have been faithful in their work. They report the cost of this house in money paid out \$550.45, and at a reasonable cost for work

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All is paid for.
Mt. Gilead Church has been from the first in favor of missions and education. And thanking God for past blessings and friends for kindly help and praying to be more useful in time to come than in the past, we desire to solemnly dedicate this house to our Lord for His use and service.

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Ar Houston,	10:53 a.m.	6:05 p.m.	
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Ar Louisville,	1:05 p.m.		
	2:00 p.m.		

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Lv Louisville,	2:10 p.m.
Ar Newton,	5:20 p.m.
Ar Laurel,	7:45 p.m.
	2:20 p.m.
Lv Laurel,	7:00 a.m.
Lv Ellisville,	1:00 p.m.
Lv Hattiesburg,	7:20 a.m.
Lv Beaumont,	8:40 a.m.
Ar Mobile,	11:39 a.m.
Daily except Sunday.	Sunday only
2:40 p.m.	

General Passenger Agent.
W. L. Dwyer

College Tidings.

Mars Hill takes the cake! Mars Hill is a country church in Amite county, 9 miles west from Summit. Rev. T. J. Barksdale, one of our graduates of two years ago is the much-loved pastor. We had a great day there yesterday and a great collection. The subscriptions ran to \$1,300. I suppose that is the greatest collection ever made by a country church for Mississippi College. Since its organization it has had 11 pastors and 9 of them have been Mississippi College men. The people there know how to appreciate the work of the College. They are very happy over yesterday's work and so was I. Pastor Barksdale deserves much more of the credit than I do, for he had worked the interest up thoroughly before I reached the ground.

A week ago I spent the Sunday with Damascus church 15 miles from Brookhaven. That is, I was there for the afternoon service. I missed my road going out from Brookhaven and did not reach the church until the morning service was about closing. H. R. Holcomb, one of our students is the pastor. We took subscriptions for the College buildings for over \$500. That was very fine for it is not a very strong church financially. Those piny woods country churches are somewhat, I'll tell you.

Two weeks ago I went away up nearly to Memphis and spent Sunday at Hernando where our one time good student, Walton E. Lee, is pastor. Walton married one of our most charming Clinton girls, Miss Bessie Bell, and they gave me a royal welcome into their cozy pastor's home. Hernando took her place on the \$1,000 list with ease and grace. The church has a small membership, but what it lacks in quantity it makes up in quality. Hurrah for Hernando.

Three weeks ago was commencement Sunday and so I had an off day from my field work.

The week before commencement I spent Sunday with Sardis church in Copiah county where Brother J. C. Farrar preaches once a month. We had a most delightful day and the brethren present responded to my appeal with subscriptions for \$350. Brother Farrar is one of our progressive country pastors who is not willing that his churches should be left out of any noble work.

Brother Derrick and I are anxious to be kept busy. Let every pastor in the State who would like to have one of us visit his church write me a letter and tell me when he wants us to come. We cannot possibly visit all the churches but thus far the trouble has been that we have had to ask people to invite us to visit them except in a few rare cases where big-souled men have invited us without having been asked to do so. Most of the churches want to wait until fall, but we need to be kept busy now. There will be only a few Sundays in the fall with many places where we need to go.

Success is sure but there is much hard work to do yet and we need every body's help.

Yours for progress,
W. T. LOWREY.

July 16, 1906.

Rev. Green C. Johnson.

As a committee appointed by Mount Nebo Baptist church to write and have published and spread on the church record, a

short biography of Brother G. C. Johnson, who has lately fallen asleep, we present the following:

Brother Johnson was born in Carroll county, Miss., May 11, 1862.

His father died the following October, leaving the mother six small children to rear and educate.

His early opportunity for education was poor. He attended a few free schools and studied at home, while helping to make a living on a farm. Thus he made progress in the acquisition of knowledge.

He was blessed by having the moral training of a devout Christian mother. About the age of fifteen he began to read God's word, and to feel the need of a Saviour of whom it taught.

He desired to make this Saviour his Saviour, and when "by grace through faith" he took Jesus as his Saviour, he united with Mount Nebo Church, Sept. 17, 1879, and was buried with Christ in baptism by the pastor, Rev. John Matthews.

Early in his Christian life he felt impressed that the Lord would have him preach. He enjoyed the sympathy and counsel of Rev. Henry Pittman as well as the noble Christ-like influence of this esteemed and beloved man of God.

In order to prepare for the ministry, he entered Mississippi College, where he spent several years, finishing with the class of 1893.

While in school he pastored several churches. He was ordained to the full work of the ministry at Mt. Nebo, Carroll county, Miss., Nov. 30, 1890. Brethren J. T. Zealey, Henry Pittman, T. S. Wright, J. J. W. Mathis, H. C. Taylor, L. C. Whitehead, L. S. Foster, A. V. Rowe and T. J. Bailey formed the presbytery.

He entered the Seminary, Louisville, Ky., October 2, 1893.

He finished his course there in 1896, and became pastor at Macon, Miss., where he served several years.

From Macon he went to the 15th Avenue Church, Meridian, serving that church till his death, nearly eight years.

He was married while at Macon to Miss Inez Bogle. To them were born a son and a daughter.

His wife died June 19, 1904.

He was married again Feb. 22, 1906, to Miss Sallie Haynie of Olive Branch, Miss.

The Lord whom he loved and served called him home June 18, 1906.

He was buried in Macon with his first wife.

He leaves a wife and two children, a mother, two sisters and a brother besides a large number of relatives and friends to sorrow because of their loss.

He was held in the highest esteem by the people of Mt. Nebo Church and community. A prophet with honor in his own country.

This people delighted to have Brother Johnson in the community and the church preferred him to all others as help in the revival meetings.

We feel that our loss is greater than that of any other church or people.

We feel that we know him best, therefore we claim to love him best.

We know that the Lord doeth all things well, yet we regret to give up his companionship and advice.

We commend the sorrowing loved ones to the grace of our Lord Jesus Christ, and pray that he may be a husband to the widow and a father to the orphans.

We urge that our members strive to em-

ulate the noble, consecrated life of our departed brother, and to the unconverted we suggest that they heed the stirring heart-felt appeals to accept Jesus as their Saviour that he has made at different times in this church.

May his influence live on to honor God in drawing Christians nearer to God and leading sinners to accept Jesus as their Saviour.

B. G. HAMAN, Pastor.
C. W. WEST,
W. N. PENTECOST,
E. GRANTHAM.

Once More.

Some time ago I appealed through the Record to the subscribers to the expense fund of our State B. Y. P. U. Only two responses have been received to date. When this is read but little more than a week will remain till the Encampment. It is exceedingly important that these subscriptions should be paid. To write a personal letter would take time and postage. Will not the friends of the work respond as soon as they read this note? We are going to have a great Encampment. It could not be arranged for without considerable expense. The Greenwood Convention instructed the Executive Committee to go ahead and made subscriptions. We are depending on these pledges being redeemed.

W. M. BURR,
Treasurer.

Greenwood, Miss., July 9, 1906.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$ —
Cash by Nov. 1, 1907	\$ —
Cash by Nov. 1, 1908	\$ —
Cash by Nov. 1, 1909	\$ —
Cash by Nov. 1, 1910	\$ —

Name

County

Post Office

Church

**Renew your Subscription to
THE BAPTIST RECORD.**